

The texts of the student of knowledge

**THE FORTY IN BUILDING ISLAM
AND THE PRINCIPLE RULINGS
(AL-ARBA-`UNA AN-NAWAWIYYAH)**

**BY: AL-IMAM ABU ZAKARIYYA YAHYA
BIN SHARAFIN AN-NAWAWIY**

MAY ALLAH HAVE MERCY ON HIM (DIED: 676 H)

**WITH ADDITIONS FROM IBN RAJAB
AL-HAMBALIY**

MAY ALLAH HAVE MERCY ON HIM (DIED: 795 H)

VERIFIED BY

**Dr. `Abdul Muhsin ibn Muhammad Al-Qāsim
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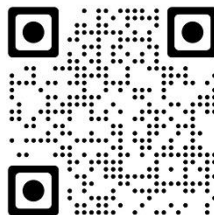
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AL-ARBA-`UNA AN-NAWAWIYYAH

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Gathered, arranged and verified by

Dr. Abdul Muhsin bin Muhammad Al-Qaasim

**Imam and Deliver of Sermons at the Prophet's Noble Mosque and Head of the
Department at the Court of Appeals in Medina. The First Level**

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Hadīth One

On the authority of the commander of the believers, Abū Hafs - `Umar bin Al-Khattāb - (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: “**Actions are but by intention and every man shall have but that which he intended. So, he whose migration was for Allah and His messenger, his migration will be for Allah and His messenger, and he whose migration was to achieve a worldly benefit or to take a woman in marriage, his migration will be for that which he migrated**”.

Narrated by the leader of Hadīth scholars: Abū Abdullāh, Muhammad Ibn Ismā-īl Ibn Ibrāhīm Ibn Mugīrah Ibn Bardizbah Al-Bukhariy. And Abū Husain, Muslim Ibn al-Hajjaj Ibn Muslim al-Qushayriy An-Naisābūriy (may Allah be pleased with them), in their authenticated books - which are the most correct classified books -.

Hadīth Two

On the authority of `Umar (may Allah be pleased with him) who said: While we were with the Messenger of Allah one day, there appeared a man before us, whose clothes were exceedingly white and his hair was exceedingly black; no signs of journeying could be seen on him and none of us knew him, until he sat down by the prophet (peace and blessings of Allah be upon him). He rested his knees against his (the prophet) knees and placed the palms of his hands on his (the prophet) thighs, and said: “O Muhammed!

Tell me about Islam?

The Messenger of Allah (peace and blessings of Allah be upon him) said: Islam: is to testify that there is no god except Allah and Muhammed is the messenger of Allah, to establish the prayer, to pay the zakat (the compulsory alms), to fast in Ramadān, and to make the pilgrimage to the House (of Allah) if you able to make your way to it. He said: You are right - and we were amazed at him, asking him and affirming his reply -.

He said: Then tell me about faith?

He said: to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny; the good and the evil. He said: You are right.

He said: Then tell me about Ihsān (excellence)?

He said: to worship Allah as though you are seeing Him, and even if you see Him not yet truly He sees you.

He said: Then tell me about the Hour?

He said: The one asked does not know more than the one asking.

He said: Then tell me about its signs?

He said: When the slave-girl will give birth to her mistress and you will see the barefooted, naked, destitute shepherd competing in constructing lofty buildings.

He said: Then he (Jibrīl) left and I stayed for a time. Then he (the prophet) said to me: O `Umar! Do you know who the questioner was? I said: Allah and His messenger know best. He said: That was Jibrīl (Gabriel), who came to you to teach you your religion”.

Narrated by Muslim

Hadīth Three

On the authority of Abū Abdur Rahmān, Abdullāh bin `Umar bin Al-Khattāb (may Allah be pleased with them) who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: “Islam is built on five [pillars]: testifying that there is no god except Allah and that Muhammed is His servant and messenger, establishing the prayers, paying the zakat (the compulsory alms), making pilgrimage to the House (of Allah), and fasting in Ramadān.”

Narrated by Bukhari and Muslim

Hadīth Four

On the authority of Abū Abdur Rahmān, Abdullāh bin Mas-`ūd (may Allah be pleased with him) who said: the Messenger of Allah (peace and blessings of Allah be upon him) narrated to us - and he is the truthful, the believed -: “Verily the creation of each one of you is brought together in his mother’s belly for forty days, then he becomes a clot of blood for a like period, then a morsel of flesh for a like period.

Then there is sent to him the angel, who blows the breath of life into him and who is commanded about four matters: to write down his riches, his life span, his deeds, and whether unhappy or happy.

By Allah, other than Whom there is no god! Verily one of you would do the actions of the people of Paradise, until there is but an arm's length between him and it, and that which has been written overtakes him and so he commits the actions as the people of Hellfire and thus he enters it.

And one of you would do the actions of the people of Hellfire,

until there is but an arm's length between him and it, and that which has been written over takes him and so he commits deeds as the people of Paradise and thus he enters it”.

Narrated by Bukhari and Muslim

Hadīth Five

On the authority of the mother of the believers - the mother of `Abdullah, `Ā-isha - (may Allah be pleased with her) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “**He who innovates anything in this matter of ours that is not of it; will have it rejected**”.

Narrated by Bukhari and Muslim

And in a narration by Muslim: “**He who does an act which is not part of our command; will have it rejected**”.

Hadīth Six

On the authority of Abū `Abdullāh, An-Nu`mān bin Basheer (may Allah be pleased with them) who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: “**Indeed, that which is lawful is clear and that which is unlawful is clear and between the two of them are doubtful matters about which not many people know.**

Therefore, he who avoids doubtful matters clears himself in regard to his religion and his honour.

As for he who falls into doubtful matters falls into that which is unlawful; like the shepherd who pastures around a sanctuary, he is about to get terrified in it.

Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions.

Truly in the body there is a morsel of flesh, if it is well, the entire body will be well, and if it is diseased, then the entire body will be diseased; Truly it is the heart”.

Narrated by Bukhari and Muslim

Hadīth Seven

On the authority of Abū Ruqayya, Tamim bin Aws Ad-Dāriy (may Allah be pleased with him) that the prophet said (peace and blessings of Allah be upon him): “**Religion is sincerity**, we said: For whom? He said: **For Allah, His Book, His messenger and to the leaders of the Muslims and their common folk**”.

Narrated by Muslim

Hadīth Eight

On the authority of the Ibn `Umar (may Allah be pleased with them) that the Messenger of Allah (peace and blessings of Allah be upon him) said: “**I have been ordered to fight against people until they testify that there is no god except Allah and that Muhammad is the messenger of Allah, and establish the prayers and pay the zakat (the compulsory alms).**

And if they do so they will have gained protection from me for their lives and property, unless (they do acts that are punishable) in accordance with Islam, and their reckoning will be with Allah the Almighty”.

Narrated by Bukhari and Muslim

Hadīth Nine

On the authority of Abū Hurairah, Abdur Rahmān bin Sakhr (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: “**What I have forbidden to you, then avoid it, and what I have ordered you to do, then do as much of it as you can; Verily, those who came before you were destroyed due to their excessive questioning and disagreeing with their prophets**”.

Narrated by Bukhari and Muslim

Hadīth Ten

On the authority of Abū Hurairah (may Allah be pleased with him) who said: the Messenger of Allah (peace and blessings of Allah be upon him) said: “**Allah is pure and accepts only that which is pure, and Allah has commanded the believers to do that which he commanded the messengers, and He, the Most High has said:**

﴿يَأَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَأَعْمَلُوا صَالِحًا﴾

{O you messengers! Eat of the good things and do right}.

And Allah, the Most High has said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

{O you who believe! Eat of the good things wherewith We have provided you}

Then he mentioned of a man who, having journeyed far, is disheveled and dusty and who raised his hands to the sky: O Lord!

O Lord! while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished by the unlawful, so how can he be answered?!” Narrated by Muslim

Hadīth Eleven

On the authority of Abū Muhammad, Al-Hasan bin Ali bin Abū Tālib – grandson of the Messenger of Allah (peace and blessings of Allah be upon him), and the one much loved by him who said: I memorized from the Messenger of Allah his saying: “Leave that which makes you doubt for that which does not make you doubt”.

Narrated by At-Tirmidhiy and Nasā-i, and At-Tirmidhiy said: “it is a good and sound hadīth”.

Hadīth Twelve

On the authority of Abū Hurairah (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “From the perfection of a person’s Islam is that he leaves what does not concern him”.

A good hadīth, narrated by At-Tirmidhiy and others

Hadīth Thirteen

On the authority of Abū Hamza, Anas bin Malik (may Allah be pleased with him) - the servant of the Messenger of Allah (peace and blessings of Allah be upon him) - that the Prophet (peace and blessings of Allah be upon him) said: “None of you believes until he loves for his brother what he loves for himself”.

Narrated by Bukhari and Muslim

Hadīth Fourteen

On the authority of Ibn Mas-ūd (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings of Allah be upon him) said: “It is unlawful to shed the blood of a Muslim except in one of three cases: the married person who commits adultery, a life for a life, and one who forsakes his religion and abandons the community”.

Narrated by Bukhari and Muslim

Hadīth Fifteen

On the authority of Abū Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: “Whoever believes in Allah and the Last Day; let him speak goodness or remain silent.

Whoever believes in Allah and the Last Day; let him honour his neighbor.

Whoever believes in Allah and the Last Day; let him honour his guest”.

Narrated by Bukhari and Muslim

Hadīth Sixteen

On the authority of Abū Hurairah (may Allah be pleased with him) who said: “A man said to the prophet (peace and blessings of Allah be upon him): Advise me, he said: **Do not be angry**. The man repeated [his request] several times, he said: **Do not be angry**”.

Narrated by Bukhari

Hadīth Seventeen

On the authority of Abū Ya`lā, Shaddād bin Aws (may Allah be pleased with him) said that the Messenger of Allah (peace and blessings of Allah be upon him) said: “**Verily Allah has prescribed goodness in all things. If you have to kill, kill in the right manner, and if you have to slaughter, slaughter in the right manner. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters**”.

Narrated by Muslim

Hadīth Eighteen

On the authority of Abū Dhar, Jundub bin Junādah, and Abū Abdur Rahmān, Mu`ādh bin Jabal (may Allah be pleased with them) that the Messenger of Allah (peace and blessings of Allah be upon him) said: “**Fear Allah wherever you are, and follow a bad deed with a good deed, it will wipe it out, and behave with good character towards people**”.

Narrated by At-Tirmidhiy, and said: it is “a good Hadīth”, and in another version: “a good and sound Hadīth”.

Hadīth Nineteen

On the authority of Abul Abbās, Abdullah bin Abbās (may Allah be pleased with them) who said: One day I was behind the Prophet (peace and blessings of Allah be upon him) and he said to me: “**Young man! I shall teach you some words: Be mindful of Allah, He will protect you. Be mindful of Allah, you will find Him before you.**

If you ask, ask from Allah, and if you seek help, seek help of Allah.

Know that if the Nation were to come together to benefit you with anything, they could not benefit you except with something that Allah had already estimated for you.

And if they come together to harm you with anything, they could not harm you except with something Allah had already estimated for you. The pens have been lifted and the pages have dried”.

Narrated by At-Tirmidhiy, and he said: “Good and sound hadīth”.

In a version other than that of At-Tirmidhiy: “Be mindful of Allah, you will find Him before you. Get to know Allah in prosperity, He will know you in adversity.

Know that what has passed you by was not going to befall you; and that what has befallen you was not going to pass you by.

And know that victory comes with patience, relief with affliction, and ease with hardship”.

Hadīth Twenty

On the authority of Abū Mas-ūd, Uqbah bin `Amr Al-Ansariy Al-Badriy (may Allah be pleased with him) who said: that the Messenger of Allah (peace and blessings of Allah be upon him) said: “Among the words people obtained from the first prophecies are: If you feel no shame, then do as you wish”.

Narrated by Bukhari

Hadīth Twenty-One

On authority of Abū `Amr - and they said: Abū `Amra -, Sufyān bin Abdullāh (may Allah be pleased with him) who said: “I said: O Messenger of Allah! tell me something about Islam which I will not ask anyone about after you. He said: **Say: I believe in Allah, and thereafter be steadfast**”.

Narrated by Muslim

Hadīth Twenty-Two

On authority of Abū Abdullāh, Jābir bin Abdullāh Al-Ansuariy (may Allah be pleased with them): “that a man asked the Messenger of Allah (peace and blessings of Allah be upon him) and said: Do you think if I observe the obligatory prayers, fast in Ramadan, uphold what is lawful, and treat as forbidden that which is forbidden, and do not add anything to it, shall I enter Paradise? He said: **Yes**”.

Narrated by Muslim

“Treat as forbidden that which is forbidden” means: I avoided it.

“Treat as lawful that which is lawful” means: I did it believing it is lawful.

Hadīth Twenty-Three

On the authority of Abū Mālik, Al-Hārith bin `Āsim Al-`Ash-`ariy (may Allah be pleased with him) who said: that the Messenger of Allah (peace and blessings of Allah be upon him) said:

“Purity is half of faith.

And Alhamdu-lillāh [Praise be to Allah] fills the scales.

Subhānallāh [Glory be to Allah] and Alhamdu-lillāh [Praise be to Allah] fill that which is between heaven and earth.

Prayer is light, charity is a proof, patience is illumination.

And the Quran is evidence for or against you.

All people begin the day by trading for their soul, either setting it free or ensuring its ruin”.

Narrated by Muslim

Hadīth Twenty-Four

On the authority of Abū Dharr (may Allah be pleased with him), on the authority of the Prophet (peace and blessings of Allah be upon him) among the sayings he relates from Allah, that He said: “O My servants! I have forbidden injustice for Myself and have made it forbidden amongst you, so do not commit injustice.

O My servants! All of you are astray except for those I have guided, so seek guidance of Me and I shall guide you.

O My servants! All of you are hungry except for those I have fed, so seek food of Me and I shall feed you.

O My servants! All of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you.

O My servants! Verily, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you.

O My servants! Verily will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me.

O my servants! If the first of you and the last of you, the human of you and the jinn of you, were to become as pious as the most pious heart of anyone of you, that would not increase My kingdom in anything.

O My servants! If the first of you and the last of you, the human of you and the jinn of you, were to be as wicked as the most wicked heart of anyone of you, that would not decrease My kingdom in anything.

O My servants! If the first of you and the last of you, the human of you and the jinn of you, were to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it.

O My servants! it is but your deeds that I reckon up for you and then recompense you for, so whoever finds good, then he should praise Allah, and whoever finds other than that, then he should blame no one but himself”.

Narrated by Muslim

Hadīth Twenty-Five

On the authority of Abū Dharr (may Allah be pleased with him) - again-: “Some of the companions of the Messenger of Allah (peace and blessings of Allah be upon him) said: O Messenger of Allah! the affluent have made off with the rewards, they pray as we pray, they fast as we fast, and they give away in charity the wealth.

He said: **Has Allah not made ways for you to give out in charity?!**

For every *Tasbīhah* (glorification of Allah) is a charity, and

every Takbīrah (extolling greatness of Allah) is a charity, and every Tahmīdah (Praising of Allah) is a charity, and every Tahlīlah (declaration of Allah's Oneness) is a charity.

And enjoining goodness is a charity, forbidding evil action is a charity.

And in the intimate relationship of each of you with the wife is a charity. They said: O Messenger of Allah! when one of us fulfils his intimate desire, will he have reward for that?!

He said: Do you not think that if he were to put it in an unlawful place he would be sinning? Likewise, if he were to put it in a lawful place, there will be a reward for him”.

Narrated by Muslim

Hadīth Twenty-Six

On the authority of Abū Hurairah (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “Charity is due upon every joint of the mankind, for every day upon which the sun rises:

To act justly between two people is a charity.

And to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity.

And a good word is a charity.

And every step you take towards the Masjid is a charity and removing a harmful thing from the road is a charity”.

Narrated by Bukhari and Muslim

Hadīth Twenty-Seven

On the authority of Al-Nawwās bin Sam-`ān (may Allah be pleased with him), on the authority of the Prophet (peace and blessings of Allah be upon him) said: “**Righteousness is good morality. And sin: is what waivers in your heart and you hate for people to find out about it**”.

Narrated by Muslim

And on the authority of Wābisah bin Ma`bad (may Allah be pleased with him) who said: “I came to the Messenger of Allah (peace and blessings of Allah be upon him) and he said: **You came to ask about righteousness and sin?** I said: Yes, he said: **Consult your heart. Righteousness is what reassures the soul, and reassure the heart. And sin is what wavers in the soul and puts tension in the chest - even if the people approve it in their judgments again and again -**”.

A good hadīth, related in the “Musnads of the two Imams, Ahmed bin Hanbal and Ad-Dārimi” with a good chain of authorities.

Hadīth Twenty-Eight

On the authority of Abū Najīh, Al-`Irbād bin Sāriyah (may Allah be pleased with him) who said: “The Messenger of Allah (peace and blessings of Allah be upon him) gave us a sermon by which our hearts got trembled and tears came to our eyes. Then we said: O Messenger of Allah! it is as though this is a farewell sermon, so advise us.

He said: **I advise you to fear Allah, to listen and to obey, even if a slave is put in charge of you. Verily, whoever lives after me**

will see a lot of differences; so, you must adhere to my sunnah and to the sunnah of the rightly guided successors, hold firmly to it with your molar teeth. And beware of newly invented matters, for every innovation is misguidance”.

Narrated by Abū Dāwūd and At-Tirmithiy, who said that it was “a good and sound Hadīth”.

Hadīth Twenty-Nine

On the authority of Mu-`ādh bin Jabal (may Allah be pleased with him) who said: “I said: O Messenger of Allah! Tell me of an act which will admit me into Paradise and will keep me away from the Hellfire. He said: **You have asked about a major matter - yet it is easy upon those for whom Allah makes it easy -: Worship Allah and do not associate anything with Him, establish the prayer, give the charity, fast the month of Ramadan, and perform pilgrimage to the House.**

Then he said: **Shall I not show you the gates of goodness? Fasting is a shield, charity extinguishes sins as water extinguishes fire, and the prayer of a man in the depth of the night.** Then he recited:

﴿تَجَافَى جُنُوبَهُمْ عَنِ الْمَضَاجِعِ﴾

{They forsake their beds}

Till he reached:

﴿يَعْمَلُونَ﴾

{they used to do}.

Then he said: **Shall I not tell you of the peak of the matter, its pillar, and its topmost part? I said: Yes, O Messenger of Allah!**

He said: **The peak of the matter is Islam, its pillar is: the prayer, and its topmost part is: jihad.**

Then he said: **Shall I not tell you of the meaning of all that?** I said: Yes, O Messenger of Allah! then he took hold of his tongue and said: **Restrain this.**

I said: O Prophet of Allah! Will what we say be held against us?! He said: **May your mother be bereaved of you, is there anything that topples people on their faces in the Hell-fire - or on their noses - other than the harvest of their tongues?!**”

Narrated by At-Tirmithiy, who said it was “a good and sound hadīth”.

Hadīth Thirty

On the authority of Abū Tha`laba al-Khushaniy - Jurthūm bin Nāshir - (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: **“Verily, Allah has made duties obligatory, so do not neglect them. He has set boundaries, so do not transgress them. He has prohibited some things, so do not violate them. He has remained silent upon matters - mercy for you, not out of forgetfulness, so seek not after them”.**

A good hadīth, narrated by Al-Dāraqutniy and others.

Hadīth Thirty-One

On the authority of Abū Abbās, Sahl bin Sa`ad Al-Sā`idiy (may Allah be pleased with him) who said: A man came to the Prophet (peace and blessings of Allah be upon him) and said: O Messenger of Allah! direct me to an act which, if I do it Allah will love me, and people will love me. Then he said: **Renounce the world and Allah will love you, and renounce what people possess and people will love you”.**

A good Hadīth, narrated by Ibn Mājah and others with good chains of authorities.

Hadīth Thirty-Two

On the authority of Abū Sa-īd, Sa-`ad bin Mālik Sinān Al-Khudriy (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: “**Do not cause harm or return harm**”.

A good hadīth, narrated by Ibn Mājah, Al-Dāraqutniy and others, chain of narration.

Mālik also narrated it in “Muwatta-a” – On the authority of `Amr bin Yahya, on the authority of his father, on the authority of the Prophet (peace and blessings of Allah be upon him) – as a mursal hadith (a hadith that has a companion missing in the chain of narration), Abū Sa-īd is missing (in it).

And it has ways to strengthen each other.

Hadīth Thirty-Three

On the authority of Ibn Abbās (may Allah be pleased with them) that the Messenger of Allah (peace and blessings of Allah be upon him) said: “**If people were to be given in accordance with their claims, men would claim the wealth and lives of other people. However, the burden of proof is on the accuser and an oath is a duty upon the defendant**”.

A good hadīth, narrated by Al-Baihaqi and others as well, and part of it is in the two “authentic books”.

Hadīth Thirty-Four

On the authority of Abū Sa-īd Al-Khudriy (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: “**Whoever among you**

sees an evil action, then he should change it with his hand, and if he is not able to do so, then with his tongue, and if he is not able to do so, then with his heart, and that is the weakest of faith”.

Narrated by Muslim

Hadīth Thirty-Five

On the authority of Abū Hurairah (may Allah be pleased with him) who said: the Messenger of Allah (peace and blessings of Allah be upon him) said: “Do not envy each other, do not outbid each other, do not hate each other, do not turn away from each other, and do not outsell each other. Rather, be servants of Allah as brothers.

The Muslim is the brother of another Muslim. He does not wrong him or humiliate him or look down upon him. Piety is right here - and he pointed to his chest three times -.

It is evil enough for a man to look down upon his muslim brother.

Every muslim is inviolable for another muslim: his blood, his wealth, and his honour”.

Narrated by Muslim

Hadīth Thirty-Six

On the authority of Abū Hurairah (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: “Whoever relieves of a believer hardship among the hardship of the world; Allah will relieve of him hardship among the hardships on the Day of Resurrection.

Whoever helps ease one in difficulty; Allah will easy for him in this world and in the Hereafter.

Whoever conceals the faults of a Muslim; Allah will conceal his faults in this world and in the Hereafter.

Allah helps the servant as long as he helps his brother.

And whoever takes a path upon which to obtain knowledge; Allah makes the path to Paradise easy for him.

And no group of people will assemble in one of the Houses of Allah, reciting the Book of Allah, and studying it among themselves, except that tranquility will descend upon them, mercy will engulf them, angels will surround them and Allah will make mention of them to those (the angels) in His proximity.

And whosoever is slowed down by his actions will not be hastened forward by his lineage”.

Narrated by Muslim in this wording.

Hadīth Thirty-Seven

On the authority of Ibn Abbās (may Allah be pleased with them) that the Messenger of Allah (peace and blessings of Allah be upon him) - among the sayings he relates from his Lord (Blessed is He and Exalted) – he said: “**Verily, Allah has recorded good and evil deeds and He made them clear. So, whoever intends to perform a good deed but does not do it; Allah will record it as a complete good deed.**

And if he intends to do it and does so, Allah will record it as ten good deeds, up to seven hundred folds as much or even more.

And if he intends to do an evil deed and does not do it; Allah will record for him one complete good deed.

And if he intends to do it and does it; Allah will record for him a single evil deed”.

Narrated by Bukhari and Muslim in their two “Authentic books” with these letters.

Hadīth Thirty-Eight

On the authority of Abū Hurairah (may Allah be pleased with him) who said: the Messenger of Allah (peace and blessings of Allah be upon him) said: “Allah the Almighty has said: Whoever shows enmity to a friend of Mine, I have declared war upon him. And My servant does not draw near to Me with anything more loved by Me than what I have obligated upon him.

And My servant continues to draw near to Me with supererogatory deeds until I love him. Then when I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask of Me, I would surely give it to him and were he to ask Me for refuge, I would surely grant him it”.

Narrated by Bukhari

Hadīth Thirty-Nine

On the authority of Ibn Abbās (may Allah be pleased with them) that the Messenger of Allah (peace and blessings of Allah be upon him) said: “Allah has pardoned for me my people for their mistakes and forgetfulness and for what they have done under duress”.

A good hadīth, narrated by Ibn Mājah, Al-Baihaqiy and others

Hadīth Forty

On the authority of Ibn `Umar (may Allah be pleased with them) who said: “The Messenger of Allah (peace and blessings of Allah be upon him) held me by my shoulder and said: **Be in the world as though you were a stranger or a wayfarer.**”

Ibn `Umar used to say: If you make it to the evening, do not wait for the morning. If you make it to the morning, do not wait for the evening. Take from your health for your sickness, and from your life for your death”.

Narrated by Bukhari

Hadīth Forty-One

On the authority of Abū Muhammad Abdullāh bin `Amr bin Al-`Ās (may Allah be pleased with them) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “**None of you believes until his inclination is in accordance with what I have brought**”.

A sound hadīth, we narrated it in the book “Al-Hujjah” with a sound chain.

Hadīth Forty-Two

On the authority of Anas (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: “**Allah the Almighty has said: O son of Adam! so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind.**”

O son of Adam! were your sins to reach the clouds of the sky

and were you then to ask forgiveness of Me, I would forgive you.

O son of Adam! were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it”.

Narrated by At-Tirmithiy, who said that: “it is a good Hadīth”.

Hadīth Forty-Three

On the authority of Ibn `Abbās (may Allah be pleased with them) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said “Give the shares of inheritance to those who are entitled to them. As for what remains of the inheritance, then it is for the closest male relative”.

Narrated by Bukhari and Muslim

Hadīth Forty-Four

On the authority of `Ā-isha (may Allah be pleased with her) that the prophet of Allah (peace and blessings of Allah be upon him) said: “Breastfeeding makes unlawful what childbirth makes unlawful”.

Narrated by Bukhari and Muslim

Hadīth Forty-Five

On the authority of Jābir (may Allah be pleased with him) that he heard the prophet of Allah (peace and blessings of Allah be upon him) say in the year of the Conquest - when he was in Mecca -: “Allah and His Messenger have declared forbidden the sale of

alcohol, animals which have died a natural death, swine and idols.

Then they said: O messenger of Allah! what do you say of the fat of animals which had died a natural death, for it was used for caulking ships, greasing skins, and people use it for lamps oil? He said: **No; it is unlawful.**

The Messenger of Allah also added on that: **Allah curse the Jews; Indeed, Allah has declared the fat of naturally dead animals unlawful on them, but they melted it then they sold it and consumed its price”.**

Narrated by Bukhari and Muslim

Hadīth Forty-Six

On the authority of Abū Burdah, relating from his father - Abū Mūsa Al-Ash-`ariy - (may Allah be pleased with him): that the Prophet of Allah (peace and blessings of Allah be upon him) had sent him to Yemen and he asked him (the Prophet) about a drink which used to be prepared there? Then he said, **and what is it?** He said, Al-Bit`u and Al-Mizru.

- They said to Abū Burdah: What is al-Bit`u: He said: it is an alcoholic drink made from honey, and Al-Mizr: is an alcoholic drink made from barley -.

He (the Prophet) said: **All intoxicants are prohibited”.**

Narrated by Bukhari

Also narrated by Muslim and his wording is: “He said: The Messenger of Allah (peace and blessings of Allah be upon him) sent me and Mu-`ādh to Yemen, then I said: O messenger of Allah! There is a drink prepared in our land known as: Al-Mizr made from barley, and a drink known as: Al-Bit`u made from honey. Then he (the Prophet) said: **All intoxicants are prohibited”.**

In another narration by Muslim: “Then he said: **Everything that intoxicate a person against prayers, then it is prohibited**”.

And in another narration by him: “The Messenger of Allah (peace and blessings of Allah be upon him) had been gifted with the completeness of words with their conclusion: he said: **I forbid you from every intoxicant that keeps you away from prayer**”.

Hadīth Forty-Seven

On the authority of Miqdām bin Ma`dī karib (May Allah be pleased with him) who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: “**No man fills a container worse than his stomach. It suffices the son of Ādam a few morsels that keep his back upright. If he has no option, then he should keep one-third for food, one-third for drink and one-third for his breathing**”.

Narrated by Al-Imām Ahmad, At-Tirmidhiy, An-Nasā-iy, and Ibn Mājah. At-Tirmidhiy said: “It is a good Hadīth”

Hadīth Forty-Eight

On the authority of Abdullāh Ibn `Amr (May Allah be pleased with them) that the Prophet of Allah (peace and blessings of Allah be upon him) said: “**There are four things that whoever has them, then he is a hypocrite, and whoever has one attribute from among them, then he has an attribute of hypocrisy until he leaves it: Whoever lies whenever he speaks, he does not fulfill whenever he promises, he is vulgar whenever he argues, and whenever he makes an agreement he proves treacherous**”.

Narrated by Bukhari and Muslim

Hadīth Forty-Nine

On the authority of `Umar bin Al-Khattāb (May Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: **“If you were to rely upon Allah with the required reliance, then He would provide for you just as a bird is provided for, it goes out in the morning empty, and returns full”**.

Narrated by Al-Imām Ahmad, At-Tirmidhiy, An-Nasā-iy, and Ibn Mājah, and Ibn Hibbān in his “Authentic Book”, Al Hākim. And At-Tirmidhiy said: “It is a good and sound Hadīth”

Hadīth Fifty

On the authority of Abdullāh bin Busr (May Allah be pleased with him) who said: “A man came to the Messenger of Allah (peace and blessings of Allah be upon him) and said: The rituals of Islam have become too many on us. So which door should we hold on to that will cover all? He said: **Always keep your tongue moist with the remembrance of Allah, the Mighty and Sublime”**.

Narrated by Al-Imām Ahmad with this wording.

Also narrated by At-Tirmidhiy, Ibn Mājah, and Ibn Hibbān in his “Authentic Book” in meaning. And At-Tirmidhiy said: “It is a good but strange Hadīth”.

And all of them related it from the narration of `Amr Ibn Qays Al-Kindiy, on the authority of Abdullah Ibn Busr (May Allah be pleased with him).

Ibn Hibbān also narrated it in “his authentic book” and from the Hadīth of Mu-`ādh bin Jabal (may Allah be pleased

with him) who said: “The last thing I separated from the Messenger of Allah (peace and blessings of Allah be upon him) was: Which of deeds are best and dear to Allah? He said: **To die having your tongue wet with the remembrance of Allah, the Mighty and Sublime**”.

Done with the praise of Allah

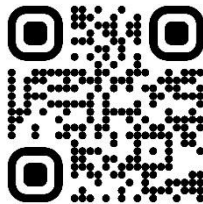
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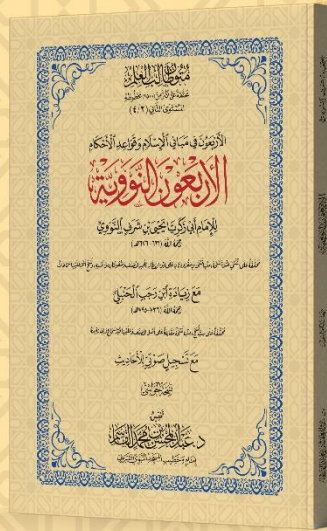
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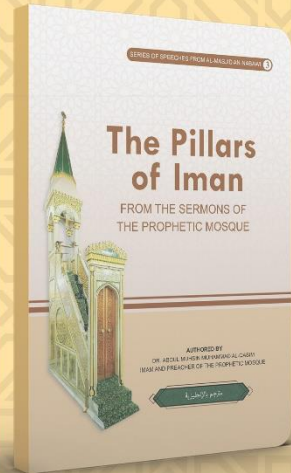
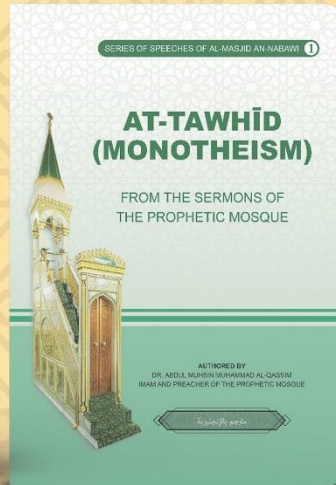
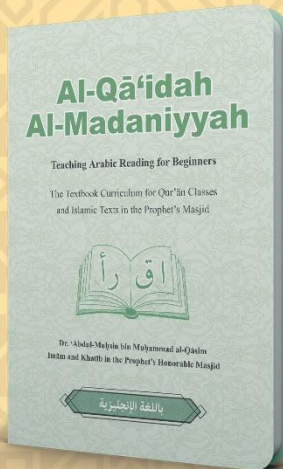


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